THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*For the Lamb that is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes*" (REV. 7: 17).

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ETERNAL MAN.

(*Concluded from page 452*).

Christ, through His advent into the world and voluntary suffering, atoned for the fall of man, and thus, "as in Adam all die, even so in Christ shall all be made alive" (I. Cor. 15: 52). Justice is satisfied, and all men, whether righteous or wicked, will be redeemed from the grave, and judged according to their works (Rev. 20: 12-13; John 5: 28-29).

It is next to impossible to compare God's perfect and supreme laws of justice with our crude, earthly imitations. A few centuries ago, so history records, "the penalty inflicted upon the evildoer depended not upon the nature of his crime, but upon his rank, or that of the party injured." This was at one time considered justice, and we find a few strains of it even now imbued in our modern conception of justice, the demands of justice being less severe on the nobility and rich, than upon the poor and friendless. At the present time we have various forms of legal, distributive, commutative, and vindicative justice. These have changed from time to time, as civilization has advanced, and man has received a better understanding of the true nature of justice.

Jesus, the Christ, suffered on the cross, that the holy, perfect, and divine justice of heaven, which is incomparable to earthly justice, might be satisfied; thus the perfect reign of divine and inexorable law has been complied with, and man inherits eternal life. Death has lost its "sting," and the grave its "victory."

Death is merely a departure of the spirit from the body. The life and intelligence are in the spirit, so that all of man's intellectual and spiritual qualities continue with him in the spirit world.

If a man has been discontented, wicked and miserable, because of an ungodly earthly career, that feeling will continue with him in the spirit world. If, on the other hand, a person has been loving, virtuous and God-fearing, while on earth, he will continue to possess these desirable characteristics.

All knowledge gained on earth, will be retained by the spirit in the world of spirits. The prophet Joseph informs us that, "In the world of spirits, no man can be exalted but by knowledge." There will naturally be every grade, or degree, of righteousness and wickedness, of intelligence and ignorance, in the vast world of spirits. From the words of the prophet Alma, we learn that they are divided into two general divisions and places, the righteous enjoying the blessings of Paradise, and the wicked reaping the result of their evil deeds, being bound by their sins and ignorance of the things of God, in "outer darkness" (Alma 40: 7-15). In this outer darkness, the wicked will have to suffer the agonies of a pricked and guilty conscience—a condition that will be like unto hell-fire, until he has paid the penalty for every sin committed.

The less sinful a person has been, the less will be the suffering through which he must pass. Many religious sects teach that there will never be an end to the punishment of the wicked. The Rev. L. A. Lambert, a Catholic, states, "That no sufferings of the innocent, or the guilty, can satisfy for sin," and "if suffering alone could satisfy for sin, there would, and could, be no eternal hell, for a time would necessarily come when the sufferings would square with the offence." The Rev. Lambert is wrong, and has really no conception of the mercy, love, and justice of God, because God would not be a God of justice, if He required the sinner to suffer more than his crime merited. There will be a time in the spirit life of every man, when the suffering will be equivalent to the sins committed. The living waters, or the gospel of Christ, will be given to the repentant sinner in the spirit world, and he will walk in a "newness of life" before God. "The sole and supreme use of suffering is to purify, to burn out all that is useless and impure. Suffering ceases for him who is pure. There would be no object in burning gold after the dross had been removed, and a perfectly pure and enlightened being, could not suffer."

The eternal, endless, and everlasting punishments referred to in the Scriptures, are merely God's punishments, because God is an eternal and everlasting being, and at times He is called by these names. Hence it might just as well be written God's punishment, as everlasting punishment, because they are synonymous (Doc. and Cov. 19: 10- 12). God's punishment ceases when the person has suffered for the sins committed. The spirit world is the place where the sons and daughters of God are cleansed and prepared, through suffering, for the glories that the all-wise Father has prepared for them.

Man's existence as a disembodied spirit is not to last for ever. The

time will come when the spirit and body of every person will be remited. The seas and the graves will deliver up the bodies of all who have died (Rev. 20: 13), and every fleshy organ will be restored to its "proper and perfect frame" (Alma 40: 23). The resurrection of the body, causes doubt to come into the minds of many, but it is only because of man's profound ignorance concerning the natural laws that will operate in the gathering together, or precipitating of the various elements of the body, that this doubt comes. An ignorant man would say that many of the things done by modern chemists are impossible, but nevertheless, wonders are performed in precipitating, or separating one element from a number of others. God, who understands the natural laws of gathering together the fundamental elements of the body of man, will be able to bring about the resurrection just as easily as the chemist can gather a certain element out of a solution, or compound, containing many others. They are both done by natural law.

The various elements composing the body, will be cleansed and purified by their dissolution in the earth, and thus the spirit, which will be cleansed by suffering in the spirit world, will be remited with the cleansed and purified body. Instead of the earthly and corruptible blood flowing through the veins, there will be the pure and holy spiritual substance flowing throughout the system, giving life to the flesh. "Flesh and blood cannot inherit the kingdom of God" (I. Cor. 15: 50), but flesh and bone quickened by the spirit can. (Luke 24: 39).

"Whatever principles of intelligence we attain unto in this life, will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come" (Doc. and Cov. 130: 18-19). Thus, man in the resurrection, reaps the harvest of his earthly diligence and obedience. Man will, through these successive steps of progress, become a resurrected and immortal being.

This process of bringing to pass the immortality and eternal life of man, is God's work and glory (Moses 1: 39). The Father has planned all things to bring this about. The spirits of men were begotten by Him. The earth life was then necessary. The fall of the first man was essential to allow the spiritual bodies to receive fleshy tabernacles. The redemption through the willing sacrifice of Jesus, the Christ, satisfied divine justice, and gave unto man the resurrection and eternal life. By following the teachings of our Redeemer, man will not only be redeemed from the grave, but will be exalted far above "principality and power." God will glorify and exalt man, according to his faithfulness in serving Him, and keeping His commandments. There are different kingdoms of glory, and man will receive just that glory which he merits while living in this earthly estate (John 14: 2-3; I. Cor. 15: 40-41; Doc. and Cov. 76: 88; 17: 24).

Immortal and eternal man will continue his onward course to comparative perfection by learning the "spiritual lesson" which "circumstances contain for him." In the countless ages of eternity, he will reach that high and exalted position that the all-wise Father desired of His children, and he will become truly a son of God (Doc. and Cov. 76: 58).

Is not this God-revealed and inspiring conception of man much superior, enlightening, and more logical, than the base, crude, lowering, and ignoble theory, advanced by Darwin and his followers, which asserts that our forefathers were of the lower species of animals? With a true understanding of the nature of man, there is obviously no reason for "jilting" Christianity for Darwinism. When we realize the beauty, wisdom, and love, of God's inspired plan for exalting His children, we can understand why prophets, ancient and modern, have in their ecstasy of delight and overflowing inspiration, sung praises of glory to His name, for truly "His wisdom, love, and mercy endure for ever" in His plan to exalt eternal man.

Bradford. VERNER O. HEWLETT.

AFTER DEATH—WHAT?

RARELY a Sunday passes, but some minister preaches on some such subject as the following: "What becomes of the dead?" "Do the dead live?" "Where go the brave soldiers?" Popular writers also publish essays on the question, "After death—what?" and kindred subjects. These sermons and articles are occasioned by the war, and the sorrow it has brought to the bereaved relatives, and are presented with the hope of comforting them. But without the light of revelation their remarks always fail to strike at the root of the matter. They are teaching according to their light; but "where there is no revelation, the people perish."

In the war to-day there are representatives of nearly every religious denomination. The call of war has sounded unto nearly every nation, and hence supporters of nearly every religious belief are bearing the burden. As varied as are the religions represented, just so varied are the beliefs and teachings regarding the important questions referred to. For the sake of comparison, let us compare the prevailing ideas upon these matters, with the belief of the Latter-day Saints.

It is rather difficult to obtain the Protestant teachings regarding these things, because the views expressed by the various ministers contradict one another. However, it seems that the general teachings of the Protestants regarding life after death is, that the blessed dead go back to God, and are allowed to remain in His presence and sing praises to Him; while the wicked are turned off into utter darkness; and that even the vilest sinner may escape this awful place of destruction, by repenting at the eleventh hour.

The Roman Catholic belief is, that the spirits of the dead go to purgatory, where they are purged of their earthly sins. This purgatory is usually supposed to be a place of actual burning fire, wherein the sins are burnt away. This teaching includes the idea that the release of a person from this place does not necessarily mean that he has merited it, but probably that some friend on earth has prayed for his freedom. This involves the belief that the sinner can be regenerated by fire and misery without personal effort.

Many also believe that the soul sleeps between death and judgment, and is awakened to be judged. They hold that both body and spirit lie dormant between death and the resurrection.

Last, but not least, there is the belief that death is the annihilation of body and soul; that, after this life, there is no being. What a gloomy outlook!

Now, compare these beliefs with the teachings of the Scriptures in the light of latter-day revelation. These teachings meet every need, because they are true. They are revealed from God to "his servants the prophets."

"There is a natural body, and there is a spiritual body" (I. Cor. 15: 44). When a person dies, his natural body is laid away in the earth, but his spiritual body goes to paradise. Moroni, in the Book of Mormon, says, "I soon go to rest in the paradise of God, until my spirit and body shall again reunite" (Moroni 10: 34). Christ told the thief on the cross that he would go to paradise (Luke 23: 43). Here the spirits are taught the gospel in its purity and power. We know this from the fact that Christ went "and preached unto the spirits in prison" (I. Peter 3: 19).

The question may be asked, "Why do the spirits go to paradise? Why are they not judged by the Lord at once after death?" We answer, "So that the work of preparation may go on, in order that the spirits may be made more ready to meet their God." This life on earth is, comparatively, short, and is attended with many ills and disadvantages. Millions never get the chance to even hear the name of God. Others hear of Him, but deny Him and His purposes. None of us are perfect, and all fall short of the kingdom of God (I. John 1: 10). Hence, all classes of people need further instructing, or tutoring, even after this life—the heathen and infidel, because Christ is the only name "under heaven, given among men, whereby we must be saved" (Acts 4: 12); the wicked and casual sinner, because heaven is a place of holiness, and corruption can not enter there (Alma 40: 26). All are going to be judged according to their works in the flesh (Rev. 20: 12). Would it not be unjust to demand retribution for laws broken in ignorance? Where the law is given, punishment will be meted out to those who do not keep it; but even the dead have the gospel preached to them, "that they might be judged according to men in the flesh, but live according to God in the spirit (I. Peter 4: 6).

It must be remembered that God is not a God of the dead, "For all live unto him" (Luke 21: 38).

Many people think that, at death, the spirits of men are changed from bad to good. Such an idea is contrary to both reason and revelation. "Spirit is matter" (Doc. and Cov. 131: 7), and hence can be acted upon by the material earthly body. Hence, to a certain extent, the spirit partakes of the ills and characteristics of the body. When a person sins, the earthly body is not only affected, but the spiritual body also becomes less fit for the battle against sin. The musician may sell his piano, but this is no reason why his musical ability should leave him. A mathematician retains his knowledge of mathematics, although he parts with his scientific instruments. In a like manner, a murderer may have his murderous hands cut off, and yet retain his wicked intentions. So it is with the spirit. The spirit retains the characteristics of the earthly body, even after the latter is temporarily laid to rest. If a person dies in a wicked condition, his spirit will enter the spirit world as a wicked spirit, needing further instruction and guidance. Hence it will readily be seen that it is necessary to preach to the spirits.

It is not only necessary, but just, to preach to the spirits in the spirit world. This place where the wicked are kept may be compared to a modern prison. At present, the best prisons are conducted on the "honor system." Usually there are three classes of prisoners. When a person is committed to prison, he is placed in the middle class. If his works are good, he is placed in class number one; if they are bad, he goes down to class number three. Teachers are sent from time to time to teach morals and ethics to the inmates. In this way, a prison becomes, to a certain extent, a place of education. When a prisoner has shown by his actions that he is worthy of a pardon, he is released. In many respects, is not this like the place where the "spirits in prison" are? Naturally, in this place, good will cleave to good, and evil to evil. The authorized servants of the Lord who have died go and preach to the "spirits in prison." In the due time of the Lord, all who believe will be redeemed.

It is a matter of speculation as to where this world of spirits is. However, two things are certain. First, in the strict sense of the word, paradise is not heaven (See John 20: 17, to show that Christ had not been to heaven during the three days his body was in the tomb, and hence that paradise is not heaven); and secondly, that the paradise of the Bible, is not the purgatory of the Roman Catholics. True, the world of spirits, to the good, will be as a heaven, because they can look with satisfaction on their earthly labors (Alma 40: 12). This state of happiness is referred to as paradise, but here the word is used in a comparative sense. To others, the world of spirits will be as a hell. Among the wicked, there will be weeping and wailing and gnashing of teeth, while

they are "looking for the fiery indignation of God upon them" (Alma 40 : 13-14).

Hence, if such are the conditions, the spirits which are in prison will want to better themselves. The only way to do it is by learning and keeping God's laws. Why preach to the dead, if they cannot make use of their faculties to put into practice those truths taught? In the world of spirits, sins are purged away, not by a burning fire, but by repenting and turning from sin.

"There must needs be a space betwixt the time of death, and the time of the resurrection" (Alma 40: 6). During this time, the spirits of men are active; in the world of spirits the work of the Lord proceeds with vigor. Now, what follows after this time? We answer, "The resurrection from the grave, wherein the spirits of all, evil and good, bond and free, will be united with the body of flesh and bones." Such is the testimony of Paul in his defense before Felix, the governor (Acts 24: 15). Every man in his order (I. Cor. 15: 23; also Alma 40 : 4). The bodies will be immortal, but quickened by the spirit. Joseph Smith says that "all will be raised by the power of God, having spirit in their bodies, and not blood" (*History of the Church*, Vol. IV., p. 555).

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame" (Alma 40: 23). With this agrees the testimony of Job (Job 19 : 26-27). Also, it must be remembered that the Savior was resurrected with a body of flesh and bones, and for proof that His resurrected body was the body that He was crucified with, He showed the disciples the prints of the nails in His hands and feet (Luke 24 : 36-40).

These truths should prove of great consolation to those who have lost loved ones in the war. Even though a soldier may have lost his arm or leg, yea even though he may be blown into fragments, the Lord is mindful of him, and in His own due time will gather the essential and necessary parts of the body together and make it a fit dwelling place for the regenerated spirit. Then will this renewed body stand before God and confess him (Romans 10 : 14). Then everyone shall receive the glory merited by his works.

Such, in brief, is the plan of life and activity after that change called death. The Lord is good, His mercy ever seasons justice; His works are truth, and hence they result in consolation and joy. Truly, if we believe these things, we can exclaim with the poet,

"There is no death; what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian
Whose portals we call Death."

CONTRIBUTOR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 27, 1916.

EDITORIAL.

THE WORLD AND CHRISTIANITY.

ACCORDING to newspaper reports, there is a wholesale movement in some non-Christian countries, at the present time, towards Christianity. Three thousand converts a week are reported from Korea. In some places, the report says, church services must be held in relays to accommodate the crowds. Even at mid-week prayer meeting, it is not uncommon in Korea to have a thousand in attendance.

Similar reports come from Japan. There an evangelistic campaign is sweeping the country, and all the Protestant forces have united in order to take advantage of their opportunity. One of the evangelists is especially picturesque. His name is Kimura. In two weeks' time he made thirteen hundred conversions. Japan is considered an extremely difficult mission-field, and such an achievement as this is absolutely unparalleled in the history of missionary enterprise in Japan.

A report from China is equally marvelous. In a single province, Hinghwa, it is reported, one hundred and eleven new churches have been organized, during the last two years, by one denomination alone. In Hinghwa city, it is necessary to hold three meetings a day, in a building which seats eight hundred people, and to refuse anyone the privilege of attending more than one of these meetings. Perhaps the most striking achievement is that of Sherwood Eddy, who, shortly after the war began, it is said, spoke in twelve Chinese cities to 121,000 members of the educated class, admitted to his meeting by ticket only. It was an effort to reach the leaders of China. The result was that seven thousand high officials, scholars, and leading gentry—men who hold the destiny of the nation in their hands—turned to Christianity, and are now enrolled in Bible classes.

During the last year, in the Philippines, the report says, five thousand members have been added by one denomination; and two missionaries report over a thousand converts each.

Referring to South America, one report says that never in the history of that continent have so many converts been gathered into the churches, as during the last few months.

Churches are also said to be packed to the doors in Mexico. In previous times, the sale of portions of the Bible has reached 22,000 copies, as a maximum in a year. The sale last year totaled 63,000

copies, and missionaries state that tens of thousands more could have been sold, if workers had been available.

India's mission schools and churches are said to be full, and there stands outside these institutions a waiting-list of more than 150,000 registered applicants for baptism, who cannot be received into the churches because there are not enough buildings and ministers to give them proper leadership, nor schools enough to educate them. It is considered worse than useless to receive into the churches thousands of illiterate, superstitious persons, knowing nothing but the barest rudiments of Christianity, unless provision is made for their education.

The reports are accompanied by a suggestion that it is the war that has, perhaps, sobered the world, and made it willing to accept Christianity. This is a militarist argument, likely to have the effect of effacing the unspeakable horrors of the conflict from the minds of men, and thereby making it easier to continue the deplorable conditions which were responsible for the war. No, the war has not brought on any world-wide conversions to Christianity. The spectacle of Christian Europe at present can not be an acceptable invitation to the followers of the Oriental philosophies to accept the Christianity of our Lord and Savior, which is the gospel of peace and service, not the call to bloodshed and conflict. If there is a world-wide movement toward Christianity, it is because the Lord is hastening on His work; because the "times of the gentiles" are about to be drawing to a close, and other events, preparatory to the coming of the Son of Man, must transpire.

We hope the reports are true, for the acceptance of Christianity among non-Christian nations may be regarded as the preparation of the soil for the gospel of Jesus Christ. The great religious movements of the world are all such preparatory work. The Reformation; the translation and circulation of Bibles in the vernacular tongues; the great revival movements under the leadership of the Wesleys, and others, all made it possible to organize the Church and proclaim its principles throughout the world, that had been prepared for the good seed. We have no doubt that the acceptance of Christianity in Asia, and elsewhere, will have the same effect there. When the nations have learned the rudiments, they will be in a better position to understand the more perfected teachings of the gospel of Jesus Christ, concerning God and man, and the divine plan of salvation. The universal conversion will take place during the Millennium, when the knowledge of the Lord shall cover the earth as the water the bottom of the sea, and that will come to pass, because the law shall go forth from Zion and the word of the Lord from Jerusalem. In the meantime, we hope and pray that the preparatory work may proceed until everything shall be ready for the coming of the Lord in glory.

J. M. S.

FOR PROHIBITION.

THE *Millennial Star* has frequently called attention to the inconsistency of appealing to the people in behalf of economy in the use of the necessaries of life, and at the same time tolerating, not to say encouraging, the consumption of intoxicants, tobacco, tea, and coffee. It is, therefore, with some degree of satisfaction that we notice the awakening that has taken place in the nation to a realization of the danger of drunkenness in this critical hour of the world's history.

One of the evidences of this awakening is found in the campaign that has been carried on this month, all over England and Wales, for the purpose of securing signatures to a memorial to the Government in favor of temporary prohibition. The document is worded thus:

"We, the undersigned, being impressed with the necessity of avoiding all waste, and of utilising fully the moral and material resources of the nation, and being convinced that the present enormous consumption of intoxicating drink is the most dangerous enemy of national efficiency, health, and economy, hereby urge his Majesty's Government to prohibit the manufacture, import, export, and common sale of intoxicating liquors during the war and for six months afterwards."

This petition has received the endorsement of practically the entire better element of the nation, and it is to be hoped that the government, in view of the popular support assured, may feel that it can safely take the high moral stand which the petitioners believe to be demanded by the present situation.

It is claimed that the nation's drink bill at present is half a million pounds a day, to which must be added another half million in loss of time and wasted physical and mental powers. The drink bill does not mean merely the actual cost of the booze, but also loss through the interference with shipping and transport; the expense through the carnival of crimes, for which the people must pay a heavy toll; the loss of patronage of the legitimate trade, inasmuch as the laborer who wastes his wages in the public-house has that much less with which to buy food and clothing; it means ruined health, wasted child life, poverty, lunacy, and many other ills, in the presence of which the churches seem to be helpless.

Prohibition is no longer an experiment. It has proved its efficacy as a remedy against both crime and destitution. When San Francisco had been devastated by earthquake and fire, the first order issued by the municipal authorities was one closing every public-house within the limits of the corporation. The result was immediate and astounding; for crime of all kinds was reduced to a few sporadic cases, and jails were almost empty until the drink shops were opened again. During the great strike in Sweden in 1909, all the liquor shops were closed by government order, and the result was that many towns and villages had no

offences whatever. In the two chief cities of Stockholm and Gothenburg, the number of arrests fell from 2,383 in the corresponding period of the previous year, to but 282 during the period of the strike, a result, through the prohibition decree, of nearly ninety per cent. less crime.

Kansas has had no-license law for more than thirty years. Consequent upon this, half a million school children in its public schools have never seen an open drink saloon in the state; and of its 105 counties many have not had a single case of trial by jury for ten years, over 60 have no prisoners in the State gaols, nearly 100 have no inebriates at all, and 80 have no insane persons. Kansas is the richest State in the Union, its wealth actually averaging £300 per head. Similarly the Canadian province of Prince Edward Island, in 1911, with entire prohibition, had but a total of seven persons detained in its prison cells, whereas there were nearly 500 in the year preceding prohibition's adoption.

With such facts on record there should be no hesitation in granting the petition for temporary prohibition.

But whether the Government sees its way clear to adopt prohibition or not, every good citizen should adopt total abstinence for himself, or herself, and labor with his neighbors in order to induce them to follow the example. No one needs to wait for a Government order. Everybody can make a prohibition law for himself and his household, if he is the head of it, and in that way hasten the day of general abstinence from the poison. He could add a prohibition clause including tobacco, for there is no doubt that the use of the stinking, filthy weed, in any form whatever, is as much of a national menace as drunkenness. Smoking and drinking go together. The two are veritable "twin relics of barbarism," and that their rule, which is the most ruthless tyranny to which a human being can be an abject slave, is tolerated in a civilized community, is an anomaly for which no one can account satisfactorily, except on the supposition of satanic influence. We hope some prohibition measure will be adopted; but let us all discard the things that are injurious to our health, law or no law, and fight out the battle for ourselves. The Latter-day Saints have done this, and are doing it every day of their lives, and they know that blessings are following the faithful performance of duty in this respect, as in every other.

J. M. S.

In the Paris *Journal*, M. Henry Barby writes from Erzerum that, according to the most reliable figures he has been able to compile, he is able to state that two millions of Armenians have been murdered since the beginning of 1915. At the beginning of that year the total Armenian population living in Turkey was estimated at two and a-half millions; to-day five hundred thousand only are alive. Four-fifths of a race have been exterminated, two millions of lives have been murdered in cold blood.

RELIEF SOCIETY MEETING APPOINTMENTS.

HAVING received a number of letters from the sisters of several of the conferences, in which they have expressed the sincere desire that I should visit them in their Relief Society meetings again, before returning to my home in Zion, I have concluded, upon the advice of President Hyrum M. Smith, to accept the invitation, and afford myself the great pleasure of seeing, and meeting with, the sisters once more.

As our remaining days in this land are few, it will necessitate my visit to each conference being very brief. The appointments are made for the evening, at an hour to be selected by each conference, which will be best suited to the local conditions, and which will permit the greatest number of the sisters to attend.

The program for the meetings is left entirely in the hands of the societies. In consequence of the shortness of the time it will be quite impossible to alter the dates of the appointments.

Any assistance the presidents of the conferences and elders can give the sisters towards making the meetings successful, will be gladly accepted.

Should it be inconvenient to hold the meeting as appointed, the President of the conference will confer a great favor by notifying me promptly to that effect,

Yours affectionately,

IDA B. SMITH.

Scottish	... Tuesday evening,	August	1,	1916.
Newcastle ...	... Wednesday ,,	,,	2.	,,
Hull	... Thursday ,,	,,	3,	,,
Sheffield	... Friday ,,	,,	4,	,,
Manchester ...	... Saturday ,,	,,	5.	,,
Liverpool ...	... Monday ,,	,,	7.	,,
Irish	... Thursday ,,	,,	10.	,,
Leeds	... Saturday ,,	,,	12,	,,
Birmingham ...	... Monday ,,	,,	14.	,,
Bristol	... Tuesday ,,	,,	15,	,,
London	... Thursday ,,	,,	17,	,,
Norwich	... Friday ,,	,,	18,	,,

NOTE.—A splendid meeting of the Relief Societies of the Nottingham conference has already been held.

"WHEREFORE, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify is not of God, and is darkness; that which is of God is light; and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day" (Doctrine and Covenants).

TESTIMONIES OF THE LATTER-DAY SAINTS.

By Elder George F. Richards, of the Council of the Twelve.

My dear brethren and sisters, if President Joseph F. Smith were in attendance at this concluding meeting of the conference, we might reasonably expect that he would leave his benediction with us, as that is his custom, and I know that many of the saints look forward with keen anticipation to the privilege of attending the last session of the conference, in the Tabernacle, that they may hear his words and receive his blessing. Some of you, no doubt, feel very much disappointed at not having this privilege to-day. Therefore, as a representative of President Joseph F. Smith and of the Lord, and by the authority of the holy Priesthood, I bless you, my brethren and sisters. May God's choicest blessings attend you in the future, as in the past, and even more abundantly, thus rewarding you for all your faithfulness and integrity in serving Him.

The testimonies to which you have listened this afternoon have been inspired by the Spirit of the Lord. Those who have spoken have done so as the oracles of God. Their testimonies and instructions will be published to the world, and shall stand as a witness against those who, hearing or reading these testimonies, shall reject them. To see both the Tabernacle and Assembly Hall filled to overflowing, and at the same time great throngs of people out on the Temple grounds, must impress the thoughtful of those who are not of us, with the devotion of the Latter-day Saints to their religion. I thank the Lord that I am associated with this great work, and have fellowship with you, members of His Church. Latter-day Saints are, perhaps, more than any other religionists, convinced and sure of the correctness of their religious attitude before the world. This is evident in the strength of their testimonies. Can anyone who has heard these elders speak this afternoon doubt their sincerity, or the assurance they have of the truth of their own statements?

The Latter-day Saints have unstinted faith in God; they do not undertake, in any degree, to abridge His knowledge, His power, or His authority. While we regard Him as a man perfected, we accept literally the scriptural declaration, "The Lord made heaven and earth, the sea and all that in them is." All His creations are governed by laws of His own making, and, excepting man, all His creations are obedient to His laws; hence the order everywhere throughout the universe. If these inanimate creations were as disobedient to the laws made for their government, as man is to laws made for his government, there would be universal confusion and chaos. On the other hand, if man were as obedient in his sphere, as the heavenly bodies are in theirs, there would be like harmony and order, with peace on earth, and good will towards

men everywhere. If man's disobedience then is apparent, as also its baneful effects, what is the lesson we should learn by it? As for the Latter-day Saints, we *know* better than we *do*, and have need of being impressed with the necessity of doing as well as we know. The poet Ralph Waldo Emerson felt the same weakness and expressed it in terms as follows: "What I most need is somebody to make me do as well as I can." The Apostle James declared unto the people of his time: "Wherefore, lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, but be ye doers of the word, and not hearers only, deceiving your own selves." When the Savior was concluding His Sermon on the Mount, He seemed to have in mind man's failing, and took occasion to leave this admonition as the climax of His discourse:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

It is one thing to give intellectul assent unto the commandments of the Lord, and another to obey the same. It is the obedience that counts for righteousness and for salvation. Obedience is the lesson we need to learn. This lesson learned, as the Lord would have the Latter-day Saints to learn the lesson of obedience, and the first suggestion from the presiding authorities of the Church that we do not indulge in card-playing, immodest dancing, immodest dressing, etc., would be sufficient. We sing, "We thank Thee, O God, for a Prophet to guide us in these latter days," and then in many instances refuse to be so guided. This is displeasing to the Lord, as well as being hurtful to the individual.

Prejudice in the minds of people who have been misinformed in relation to the Latter-day Saints and their religion, is a great barrier in the way of such people receiving the message of the gospel which we have for the world. If our lives were consistent with our profession of faith, it would go a long way toward removing this prejudice and preparing the way for effective sowing of the seeds of truth, to the honor and glory of the Lord, and the salvation of His children.

May the Lord bless you my brethren and sisters, and may His peace be upon Zion and her people, and upon all the earth. I pray in the name of Jesus Christ. Amen.

It is not knowing the road, but walking it, that takes you to your destination.

FROM THE MISSION FIELD.

Changes in Conference Presidencies.—Elder Peter E. Johnson has been appointed to succeed Elder Ernest M. Greenwood as president of the Bristol conference, and Elder Francis M. Skinner to succeed Elder Vern R. Ekins as president of the Norwich conference.

Baptisms.—On Thursday, July 13th, 1916, a baptismal service was held at the Swan baths, Norwich (Norwich conference), at which one soul was baptized into the Church of Jesus Christ of Latter-day Saints, Elder Orial L. Anderson officiating.

A baptismal service was held at West Hartlepool (Newcastle conference), when one soul was added to the Church. Elder Arnison Hoskisson officiated, assisted by Elder Henry C. Phipps.

Releases and Departures.—The following-named missionaries have been honorably released from their labors in the British mission, and sailed for home July 20th, 1916, per s.s. *Kroonland*: Howard J. Layton, Ernest M. Greenwood, Willis S. Thomas, Floyd W. Nielson, Edward C. Rawson, Verner O. Hewlett, John E. Bent, Charles L. Pocock, Marion M. Green, G. Sanford Pincock, Vern R. Ekins, and William H. Hillyard. A company of seven emigrants took passage on the same ship, in charge of Elders Ernest M. Greenwood, Vern R. Ekins, and Howard J. Layton.

From Switzerland.—President Hyrum W. Valentine, of the Swiss and German mission, in a letter dated Basel, Switzerland, July 10th, 1916, reports that the German military authorities have forbidden the distribution of *Der Stern*, the *Star* of the German-speaking saints, in the domain of the Emperor. No reason for this measure is given, and there has never been any complaint against the contents of the *Stern*; nor has anything in it been censored. It is to be hoped that this arbitrary order can be rescinded. There are hundreds of members of the Church in the German army, compelled to fight as German subjects, and it seems unnecessary to deprive them of the comfort and consolation brought to them in their little magazine. President Valentine says that the results of the work in the German mission of the Church during the past six months are very encouraging, there being a marked improvement in all departments.

THERE are some true and faithful Latter-day Saints in the British mission, as elsewhere. Elder Ernest M. Greenwood, former president of the Bristol conference, in a brief address in Liverpool, before leaving for his home in the United States, told of a sister who had not had the privilege of seeing an elder for twenty-five

years, when he visited her home. But all these years she has been faithful and reared her children in the principles of the gospel, so that they asked for baptism and membership in the Church.

ELDER VERN R. EKINS, former president of the Norwich conference, at the same meeting, told of an aged sister who for many years had not seen an elder, because she was living a long distance from the nearest branch. But all these years she had faithfully put away her tithing, and she had something over £7, which she asked him to give her credit for in the accounts of the Church.

FROM Leeds conference comes the report that, acting on suggestions made at the last annual conference, sisters belonging to the Relief Society have been tracting, and that they have met with great success. Doors have been opened to them, and their testimony has been received in many places with joy and gladness. It is evident that a great work can still be done through local brethren and sisters, even though the elders from Zion in the mission now are few.

DIED.

GOFF.—At Chichester (London conference), June 26th, 1916, Alice Mary Goff. Deceased was born December 21st, 1899; baptized at "Deseret," High Road, South Tottenham, London, October 17th, 1910, by Elder Henry Kidman, and confirmed by Elder George E. Anderson. The deceased was a faithful Latter-day Saint to the last.

ROBINSON.—At Bury St. Edmunds (Norwich conference), July 7th, 1916, the five-weeks-old daughter of Joseph Robinson. The baby was blessed by Elder G. Sanford Pincock.

CUMMINGS.—At Liverpool (Liverpool conference), July 14th, 1916, Donald Cummings. Deceased was born August 18th, 1860, at Inverness, Invernesshire, Scotland, and baptized at Hanley, Staffordshire, England, October 30th, 1910, by Elder L. G. Corbridge.

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